A Comprehensive Exegetical Study of Galatians Chapter 1

加拉太書第一章綜合釋經研究

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Prolegomena: Introduction and Background

緒論：導論與背景

The Epistle to the Galatians, written by the Apostle Paul (Paulos, Παῦλος), stands among the most theologically explosive letters in the entire New Testament canon. Addressed to the churches in the Roman province of Galatia — a region in central Asia Minor (modern-day Turkey) — this epistle represents Paul's passionate defense of the Gospel of grace against the encroachment of a Judaizing movement that sought to impose Mosaic ceremonial law upon Gentile believers. Chapter 1 serves as the foundational layer of the entire epistle, establishing both Paul's divine apostolic authority and the singularity of the Gospel he preached.

加拉太書是使徒保羅（Παῦλος, Paulos）所寫，是整部新約正典中神學上最具爆發力的書信之一。這封書信寫給加拉太羅馬行省的眾教會——即小亞細亞中部地區（今土耳其）——代表了保羅對恩典福音的熱烈辯護，抵擋猶太化運動企圖將摩西禮儀律法強加於外邦信徒之上。第一章作為整卷書信的根基層，確立了保羅的神聖使徒權柄以及他所傳福音的唯一性。

The historical context is critical. The Galatians were ethnically Gallo-Graeci — descendants of Celtic tribes (Gauls) who had migrated into Asia Minor around 280 B.C. after pillaging Delphi. As the *Commentary Critical and Explanatory on the Whole Bible* (1871) by Robert Jamieson, A.R. Fausset, and David Brown observes, their character was well-known in antiquity: "Frank, impetuous, impressible, eminently intelligent, but at the same time extremely changeable, inconstant, fond of show, perpetually quarrelling." This fickleness is precisely what Paul addresses. Dr. Craig Keener, in his magisterial commentary on Galatians, emphasizes the rich socio-cultural milieu of Roman Galatia, noting that the Galatians' prior familiarity with the mystic worship of Cybele and its elaborate ceremonial system predisposed them to embrace a form of Christianity laden with ceremonial requirements. Gary Hamrick (Cornerstone Chapel) captures the chapter's thrust succinctly: "Jesus plus anything ruins everything" — any addition to the gospel of grace by faith alone in Christ alone constitutes a different and therefore false gospel.

歷史背景至關重要。加拉太人在族裔上屬高盧—希臘人——是凱爾特部族（高盧人）的後裔，他們在大約公元前280年劫掠德爾斐之後遷入小亞細亞。正如羅伯特·傑米森、A.R. 福塞特和大衛·布朗所著《全本聖經批判與釋義註釋》（1871年）所述，他們的性格在古代是眾所周知的：「坦率、衝動、易受影響、極為聰穎，但同時極度善變、不穩定、好虛榮、永遠在爭吵。」這正是保羅所要處理的善變性。克雷格·基納博士在其宏大的加拉太書註釋中強調了羅馬加拉太豐富的社會文化環境，指出加拉太人先前對西布莉神秘崇拜及其精緻禮儀體系的熟悉，使他們傾向於接受一種充滿禮儀要求的基督教形式。蓋瑞·哈姆里克（基石教堂）精闢地捕捉了本章的核心要旨：「耶穌加上任何東西就毀了一切」——任何對唯獨恩典、唯獨信心、唯獨基督之福音的附加，都構成了一個不同的、因此也是假的福音。

N.T. Wright provides an important corrective to reductionist readings: Paul is not offering "Christianity as something superior to Judaism," but rather presenting "messianic eschatology" — the fulfillment of Israel's story in the Messiah, Jesus. Wright insists that

Paul's argument in Galatians is controlled throughout by "the sense of God's purpose within and beyond history, and of where he and his readers belong within that story." The letter was likely written between A.D. 48-55, with scholarly opinion divided between a South Galatian hypothesis (earlier date, c. A.D. 48) and a North Galatian hypothesis (later date, c. A.D. 53-55).

N.T. 賴特提出了對簡化式解讀的重要修正：保羅並非將「基督教作為優於猶太教之物」來呈現，而是在展示「彌賽亞末世論」——以色列歷史在彌賽亞耶穌裡的成全。賴特堅持認為保羅在加拉太書中的論證始終受到「上帝在歷史之中和超越歷史之目的的意識，以及他和他的讀者在那個故事中所處位置的意識」所掌控。這封書信很可能寫於公元48年至55年之間，學術界對南加拉太假說（較早日期，約公元48年）和北加拉太假說（較晚日期，約公元53-55年）意見分歧。

SECTION I: THE APOSTOLIC SALUTATION (Galatians 1:1-5)

第一部分：使徒的問候（加拉太書**1:1-5**）

Verse 1 / 第1節

Koine Greek (NA28/Critical Text): Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν

Transliteration: *Paulos apostolos, ouk ap' anthropon oude di' anthropou alla dia Iesou Christou kai Theou Patros tou egeirantos auton ek nekron*

Translation: "Paul, an apostle — not from men nor through man, but through Jesus Christ and God the Father, who raised Him from the dead"

Byzantine Majority Text (RP2005): Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων, οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ χριστοῦ, καὶ θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν

Note: The Byzantine text is essentially identical to the critical text at this verse, with only minor orthographic and punctuation differences. No substantive textual variant exists.

Syriac Peshitta: ܦܘܠܘܣ ܫܠܝܚܐ ܠܐ ܡܢ ܒܢܝ ܐܢܫܐ ܘܠܐ ܒܝܕ ܐܢܫܐ ܐܠܐ ܒܝܕ ܝܫܘܥ ܡܫܝܚܐ ܘܐܠܗܐ ܐܒܘܗܝ ܗܘ ܕܐܩܝܡܗ ܡܢ ܒܝܬ ܡܝܬܐ

Transliteration: *Pawlos shlikha, la men bnay-nasha w-la b-yad barnasha, ella b-yad Yeshu' Mshikha wa-Alaha avuhy haw d-aqimeh men beyt mithe*

Translation: "Paul, an apostle, not from the sons of man, nor by the hand of a man, but by the hand of Yeshua the Messiah and God His Father, He who raised him from the house of the dead"

Sahidic Coptic: ⲠⲀⲨⲖⲞⲤ ⲠⲀⲠⲞⲤⲦⲞⲖⲞⲤ ⲠⲈⲂⲞⲖ ϩⲚ ⲢⲰⲘⲈ ⲀⲚ. ⲞⲨⲆⲈ ϩⲒⲦⲚ ⲢⲰⲘⲈ ⲀⲚ. ⲀⲖⲖⲀ ϩⲒⲦⲚ ⲒⲎⲤⲞⲨⲤ ⲠⲈⲬⲢⲒⲤⲦⲞⲤ ⲘⲚ ⲠⲚⲞⲨⲦⲈ ⲠⲈⲒⲰⲦ ⲠⲀⲒ ⲈⲚⲦⲀϥⲦⲞⲨⲚⲞⲤϥ ⲈⲂⲞⲖ ϩⲚ ⲚⲈⲦⲘⲞⲞⲨⲦ.

Transliteration: *Paulos p-apostolos, p-ebol hn rome an, oude hitn rome an, alla hitn Iesous Pe-Christos mn P-noute P-eiot, pai entaf-tounosf ebol hn net-moout.*

Translation: "Paul the apostle, not from among men, nor through a man, but through Jesus the Christ and God the Father, this One who raised Him from the dead."

Exegetical Analysis / 釋經分析:

The opening word Παῦλος (Paulos) immediately signals apostolic authority. The term ἀπόστολος (apostolos) derives from ἀποστέλλω (apostello, "to send forth"), carrying the weight of a fully authorized emissary — one commissioned with the full authority of the

sender. In classical Greek, the word referred to a naval expedition or fleet sent out; in the New Testament context, it bears the theological weight of divine commissioning.

開頭的「Παῦλος」(保羅)一詞立即宣示了使徒的權柄。「ἀπόστολος」(apostolos，使徒)源自「ἀποστέλλω」(apostello，差遣)，承載著全權使者的分量——即受差遣者擁有差遣者的全部權柄。在古典希臘語中，這個詞指的是被派遣的海軍遠征或艦隊；在新約語境中，它承載著神聖委任的神學重量。

Paul establishes a twofold negation followed by a powerful affirmation. The preposition ἀπ' (ap', from ἀπό) with the genitive ἀνθρώπων (anthropon, "men" — plural, denoting ultimate source/origin) is contrasted with δι' (di', from διά) with the genitive ἀνθρώπου (anthropou, "man" — singular, denoting intermediate agency). This is a masterful rhetorical and grammatical distinction: Paul's apostleship has neither its *origin* (ἀπό) in a human group nor its *mediation* (διά) through any single human individual. The strong adversative ἀλλά (alla, "but rather") then introduces the true source: διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρός — "through Jesus Christ and God the Father."

保羅建立了雙重否定，隨後是一個有力的肯定。介詞「ἀπ'」(源自ἀπό)搭配所有格「ἀνθρώπων」(人們——複數，表示最終來源/起源)，與「δι'」(源自διά)搭配所有格「ἀνθρώπου」(人——單數，表示中間媒介)形成對比。這是一個精湛的修辭和語法區分：保羅的使徒身份既不以(ἀπό)人群為來源，也不以(διά)任何單一人類個體為媒介。強對比連詞「ἀλλά」(但是，然而)隨後引出了真正的來源：「διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρός」——「藉著耶穌基督和父神。」

The Jamieson-Fausset-Brown Commentary (1871) observes crucially: "The opposition between 'Christ' and 'man,' and His name being put in closest connection with God the Father, imply His Godhead." The single preposition διά governing both "Jesus Christ" and "God the Father" grammatically unites the Son and the Father as co-agents in

Paul's apostolic commissioning — a proto-Trinitarian affirmation of immense theological significance.

《傑米森-福塞特-布朗註釋》(1871年)至為關鍵地指出:「『基督』與『人』之間的對比，以及祂的名字與父神的最緊密聯繫，暗示了祂的神性。」單一介詞「διά」同時管轄「耶穌基督」和「父神」，在語法上將聖子和聖父聯合為保羅使徒委任的共同施行者——這是一個具有巨大神學意義的原始三一論肯定。

The Peshitta's rendering is remarkably illuminating. It uses ܫܠܺܝܚܐ (*shlikha*), from the root ܫܠܚ (*shlakh*, "to send"), the Semitic equivalent of ἀπόστολος, directly cognate to the Hebrew שָׁלִיחַ (*shaliach*). The Peshitta's phrase ܒܪܹܢܫܐ (*bnay-nasha*, "sons of man") for the Greek ἀνθρώπων preserves the Semitic idiom — recalling the Aramaic בְּנֵי נָשָׁא and underscoring the corporeal, mortal nature of human origin that Paul is rejecting. The phrase ܒܝܬ ܡܝܬܐ (*beyt mithe*, literally "house of the dead") for ἐκ νεκρῶν is uniquely expressive in the Syriac tradition, picturing death as a dwelling-place from which Christ was raised — a Semitic metaphor pregnant with the theology of Sheol/Hades.

敘利亞文佩西塔的翻譯極富啟發性。它使用 ܫܠܺܝܚܐ(*shlikha*)，源自詞根 ܫܠܚ(*shlakh*，差遣)，是 ἀπόστολος 的閃族語等義詞，直接同源於希伯來語 שָׁלִיחַ(*shaliach*)。佩西塔將希臘語 ἀνθρώπων 譯為 ܒܪܹܢܫܐ(*bnay-nasha*，人之子們)，保留了閃族語慣用法——令人想起亞蘭語 בְּנֵי נָשָׁא，並強調了保羅所否認的人類來源之肉身、必死的本質。將 ἐκ νεκρῶν 譯為 ܒܝܬ ܡܝܬܐ(*beyt mithe*，字面意義「死者之家」)在敘利亞傳統中獨具表現力，將死亡描繪為一個居所，基督從其中被復活——這是一個充滿陰間/哈迪斯神學的閃族語隱喻。

The Coptic Sahidic text uses ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ (*p-apostolos*) with the definite article ⲡ- (p-), rendering "the apostle" rather than merely "an apostle" — emphasizing Paul's definitive apostolic identity. The Coptic expression ⲉⲛⲧⲁϥⲧⲟⲩⲛⲟⲥϥ (*entaf-tounosf*,

"He raised him up") uses the verbal form from ⲧⲱⲟⲩⲛ (*toun*, "to rise/raise"), capturing the active agency of God the Father in the resurrection.

科普特語撒希底方言文本使用 ⲠⲀⲠⲞⲤⲦⲞⲖⲞⲤ（*p-apostolos*），帶有定冠詞 Ⲡ-（p-），意為「那位使徒」而非僅僅「一位使徒」——強調了保羅確定的使徒身份。科普特語表達 ⲈⲚⲦⲀϥⲦⲞⲨⲚⲞⲤϥ（*entaf-tounosf*，「祂使他復活」）使用了源自 ⲧⲱⲟⲩⲛ（*toun*，起來/復活）的動詞形式，捕捉了父神在復活中的主動施行。

John MacArthur emphasizes that Paul's opening is deliberately combative: Paul had to defend his apostleship because the Judaizers had attacked his credentials, claiming he was merely a secondary messenger dependent on the Jerusalem apostles. MacArthur notes that the mention of the resurrection is not incidental — it is the very event through which Paul received his commission on the Damascus road (Acts 9, 22, 26). Charles Spurgeon likewise observes: "His enemies had said, 'Paul was never one of the Saviour's twelve apostles; he is not like those who were trained and educated by Christ himself.' ... 'No, no,' says Paul, 'I am an apostle as truly as any other of the twelve.'"

約翰·麥克阿瑟強調保羅的開頭是刻意帶有爭戰性的：保羅必須為他的使徒身份辯護，因為猶太化者攻擊了他的資格，聲稱他僅僅是一個依附於耶路撒冷使徒們的次等信使。麥克阿瑟指出提及復活並非偶然——這正是保羅在大馬士革路上接受委任的事件（使徒行傳9、22、26章）。司布真同樣觀察到：「他的敵人說過，『保羅從來不是救主十二使徒之一；他不像那些由基督親自訓練和教導的人。』……『不，不，』保羅說，『我是一個使徒，與其他十二位中的任何一位一樣真實。』」

Dr. Chuck Missler highlights the strategic placement of the resurrection reference: it anchors Paul's authority in the most foundational event of Christian faith, connecting his apostleship not to ecclesiastical succession but to the power of the risen Christ. Derek Prince similarly teaches that the Gospel of grace stands in absolute contrast to the Law,

and that Paul's opening salvo in Galatians establishes the supernatural origin of the Gospel — "grace defined" as the free, unearned operation of God's power to restore.

乍克·密斯勒博士強調了復活引述之策略性位置：它將保羅的權柄錨定在基督教信仰最根本的事件中，將他的使徒身份不是連接到教會繼承，而是連接到復活基督的大能。葉光明同樣教導，恩典福音與律法形成絕對對比，保羅在加拉太書的首發一擊確立了福音的超自然起源——「恩典的定義」即上帝恢復人的大能之白白的、非靠人工的運作。

William Lane Craig underscores the historical import: Paul's claim to have encountered the risen Christ is "perhaps the best attested historically of all the resurrection appearances." This transforms the opening verse from a mere epistolary convention into a bold historical-theological assertion.

威廉·萊恩·克雷格強調了歷史重要性：保羅聲稱遇見復活基督「可能是所有復活顯現中歷史上最可靠的。」這將開頭的經節從一個純粹的書信慣例轉化為一個大膽的歷史-神學斷言。

Verse 2 / 第2節

Koine Greek: καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας·

Transliteration: *kai hoi syn emoi pantes adelphoi, tais ekklesiais tes Galatias*

Translation: "and all the brothers who are with me, to the churches of Galatia"

Syriac Peshitta: ܘܟܠܗܘܢ ܕܥܡܝ ܠܥܕܬܐ ܕܓܠܛܝܐ

Transliteration: *w-kulhon akhei d-ammi, l-'eddata d-Galatia*

Translation: "and all the brothers who are with me, to the churches of Galatia"

Sahidic Coptic: ⲁⲩⲱ ⲛⲉⲥⲛⲏⲩ ⲑⲏⲣⲟⲩ ⲉⲧⲛⲙⲙⲁⲓ ⲉⲛⲥⲁⲓ ⲛⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲧⲅⲁⲗⲁⲧⲓⲁ.

Transliteration: *Auo n-esneyu terou et-nmmai, e-n-shai n-n-ekklesia n-t-Galatia.*

Translation: "And all the brothers who are with me, writing to the churches of Galatia."

Exegetical Analysis / 釋經分析:

Spurgeon beautifully notes: "Paul ever loved to associate others with him in his Christian service. He was not one who wanted to ride the high horse, and to keep himself aloof from his brethren in Christ." The phrase πάντες ἀδελφοί ("all the brothers") serves a dual purpose: it demonstrates apostolic humility in solidarity, while also showing that Paul's doctrine was not idiosyncratic but shared by the entire Christian community around him. The Peshitta uses ܐܚܶܝ (*akhei*, "brothers"), from the root ܐܚ (*akh*, "brother"), emphasizing the familial bond of the faith community.

司布真優美地指出:「保羅總是喜歡在基督徒事奉中與他人相聯。他不是一個想騎高馬、與基督裡弟兄保持距離的人。」「πάντες ἀδελφοί」(所有弟兄們)這個短語具有雙重目的:它展示了使徒在團結中的謙卑,同時也表明保羅的教義並非他一人獨有,而是與他周圍的整個基督徒群體共享的。佩西塔使用 ܐܚܶܝ(*akhei*,弟兄們),源自詞根 ܐܚ(*akh*,弟兄),強調了信仰群體的家庭紐帶。

Notably, the Coptic text adds an explicit verbal element: ϵⲛⲥϩⲁⲓ (*en-shai*, "writing"), which is interpretive — making explicit the act of composition that is only implied in the Greek. This suggests the Coptic translators understood the communal nature of the salutation as the act of the entire company joining in the writing.

值得注意的是,科普特語文本增添了一個明確的動詞元素:ϵⲛⲥϩⲁⲓ(*en-shai*,正在書寫),這是解釋性的——使希臘語中僅暗示的撰寫行為變得明確。這表明科普特語譯者將問候的群體性質理解為整個團隊參與書寫的行為。

The Jamieson-Fausset-Brown commentary observes that Paul does not attach any honorable title to the Galatian churches ("beloved," "saints," etc.) as he customarily does in other epistles — reflecting his displeasure at their Judaizing tendencies.

Matthew Henry's Concise Commentary likewise notes: "The churches of Christ ought to be called to mind by us, with affection and esteem."

《傑米森-福塞特-布朗註釋》觀察到保羅沒有給加拉太教會附加任何尊榮的稱號(「蒙愛的」、「聖徒」等)，這在他的其他書信中是慣常的——反映了他對他們猶太化傾向的不悅。馬太·亨利的《簡明註釋》同樣指出:「基督的眾教會應當被我們以情感和尊重記念。」

Verses 3-5 / 第3-5節

Koine Greek (vv. 3-5): χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ, τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Transliteration: *charis hymin kai eirene apo Theou Patros hemon kai Kyriou Iesou Christou, tou dontos heauton hyper ton hamartion hemon, hopos exeletai hemas ek tou aionos tou enestotos ponerou kata to thelema tou Theou kai Patros hemon, ho he doxa eis tous aionas ton aionon; amen.*

Translation: "Grace to you and peace from God our Father and the Lord Jesus Christ, who gave Himself for our sins, so that He might deliver us from this present evil age, according to the will of our God and Father, to whom be the glory forever and ever. Amen."

Byzantine Text Variant Note (v. 3): The Byzantine text reads Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ ("God our Father and the Lord Jesus Christ"), while some Alexandrian witnesses (e.g., Codex Sinaiticus) read the word-order Θεοῦ Πατρὸς καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ("God the Father and our Lord Jesus Christ"). The NA28 follows the Sinaiticus reading at this point. As James Snapp Jr. notes in his detailed

analysis of Galatians 1 variants, "NA rejects the word-order in B and Byz, adopting א's reading instead" at v. 3.

拜占庭文本異文說明（第**3**節）：拜占庭文本讀作 Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ（「我們的父神和主耶穌基督」），而一些亞歷山大抄本（如西奈抄本）讀作 Θεοῦ Πατρὸς καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ（「父神和我們的主耶穌基督」）。NA28在此處跟隨西奈抄本的讀法。正如詹姆斯·斯納普在對加拉太書1章異文的詳細分析中指出的，「NA在第3節否定了B和Byz的詞序，轉而採用א的讀法。」

Variant in v. 4: The Byzantine text and Papyrus 46 read περὶ (*peri*, "concerning") τῶν ἁμαρτιῶν, while Codex Vaticanus (B) reads ὑπὲρ (*hyper*, "on behalf of") τῶν ἁμαρτιῶν. The NA28 adopts ὑπέρ. The distinction is theologically significant: ὑπέρ emphasizes substitutionary atonement ("on behalf of"), whereas περί carries a more general sense ("concerning"). Additionally, the Byzantine text reads ἐνεστῶτος αἰῶνος πονηροῦ ("present evil age"), while B and א read αἰῶνος τοῦ ἐνεστῶτος πονηροῦ (adding the article τοῦ and shifting word order). The NA28 follows the Alexandrian reading.

第**4**節異文：拜占庭文本和蒲草紙46號讀作 περὶ（*peri*，關於）τῶν ἁμαρτιῶν，而梵蒂岡抄本（B）讀作 ὑπὲρ（*hyper*，代替）τῶν ἁμαρτιῶν。NA28採用了 ὑπέρ。這個區別在神學上意義重大：ὑπέρ 強調代替性贖罪（「代替」），而 περί 帶有更一般的含義（「關於」）。此外，拜占庭文本讀作 ἐνεστῶτος αἰῶνος πονηροῦ（「現今邪惡世代」），而B和א讀作 αἰῶνος τοῦ ἐνεστῶτος πονηροῦ（加上冠詞 τοῦ 並改變詞序）。NA28跟隨亞歷山大讀法。

Syriac Peshitta (vv. 3-5): ܛܒܘܬܐ ܥܡܟܘܢ ܘܫܠܡܐ ܡܢ ܐܠܗܐ ܐܒܐ ܘܡܢ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܗܘ ܕܝܗܒ ܢܦܫܗ ܚܠܦ ܚܛܗܝܗܘܢ ܕܢܦܪܩܢ ܡܢ ܥܠܡܐ ܗܢܐ ܒܝܫܐ ܐܝܟ ܨܒܝܢܗ ܕܐܠܗܐ ܐܒܘܢ ܕܠܗ ܫܘܒܚܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ

Transliteration: *Taybuta 'amkhon wa-shlama, men Alaha Aba w-men Maran Yeshu' Mshikha, haw d-yahv nafsheh khlaf khtahayn, d-nefrqan men 'alma hana bisha, aykh tsebyoneh d-Alaha Avun, d-leh shubkha l-'alam 'almin. Amin.*

Translation: "Grace be with you and peace, from God the Father and from our Lord Yeshua the Messiah, He who gave His soul/life for our sins, that He might deliver us from this present evil world, according to the will of God our Father, to whom be glory forever and ever. Amen."

Sahidic Coptic (vv. 3-5): ⲧⲉϫⲁⲣⲓⲥ ⲛⲏⲧⲛ ⲙⲛ ϯⲣⲏⲛⲏ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲓⲱⲧ ⲙⲛ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲏⲥⲟⲩⲥ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ. ⲡⲉⲛⲧⲁϥⲧⲁⲁϥ ϩⲁ ⲛⲉⲛⲛⲟⲃⲉ. ϫⲉ ⲉϥⲉⲧⲟⲩϫⲟⲛ ⲉⲡⲉⲓⲁⲓⲱⲛ ⲙⲡⲟⲛⲏⲣⲟⲛ. ⲕⲁⲧⲁ ⲡⲟⲩⲱϣ ⲙⲡⲛⲟⲩⲧⲉ ⲡⲉⲛⲉⲓⲱⲧ ⲡⲁⲓ ⲉⲧⲉⲡⲱϥ ⲡⲉ ⲡⲉⲟⲟⲩ ϣⲁ ⲛⲓⲉⲛⲉϩ ⲛⲉⲛⲉϩ ϩⲁⲙⲏⲛ.

Transliteration: *Te-charis netn mn ti-rene ebol hitm P-noute P-eiot mn pen-joeis Iesous Pe-Christos. P-entaf-taaf ha nen-nobe. Je ef-e-toujon e-pei-aion m-poneron. Kata p-ouosh m-P-noute pen-eiot pai ete-pof pe p-eoou sha ni-eneh n-eneh. Hamen.*

Translation: "The grace to you and the peace from God the Father and our Lord Jesus the Christ. He who gave Himself for our sins, that He might save us from this evil age, according to the will of God our Father, this One to whom belongs the glory unto the ages of ages. Amen."

Exegetical Analysis / 釋經分析:

The greeting χάρις (charis, "grace") and εἰρήνη (eirene, "peace") constitute Paul's distinctive Christian transformation of the conventional Greek greeting (χαίρειν, chairein) fused with the Hebrew/Aramaic שָׁלוֹם/שְׁלָמָא (shalom/shlama). Spurgeon comments: "Grace rightly comes first, and peace afterwards. Peace before grace would be perilous; nay more, it would be ruinous."

問候語「χάρις」(charis，恩典)和「εἰρήνη」(eirene，平安)構成了保羅獨特的基督教轉化——將傳統希臘問候語(χαίρειν, chairein)與希伯來語/亞蘭語的 שָׁלוֹם/שְׁלָמָא(shalom/shlama)融合。司布真評論道:「恩典理所當然地居先，平安居後。平安在恩典之前將是危險的;不，更是毀滅性的。」

The phrase τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν ("who gave Himself for our sins") is the theological heartbeat of the salutation. The verb δόντος (dontos, aorist active participle from δίδωμι, "to give") combined with ἑαυτόν (heauton, "himself") — denoting Christ's voluntary self-offering — is a dense summary of the doctrine of substitutionary atonement. Luther, as Spurgeon approvingly quotes, said: "Christ never gave himself for our righteousness; but he gave himself for our sins, because there was no other way of saving us except by a sacrifice for sin." The Peshitta's phrase ܝܗܒ ܢܦܫܗ (*yahv nafsheh*, "He gave His soul/life") directly echoes the language of Isaiah 53:12 in Semitic idiom — לַמָּוֶת iשִׁפְנַ (*nafsho lamavet*, "His soul unto death").

「τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν」(「為我們的罪捨了自己」)是問候語的神學心跳。動詞「δόντος」(dontos，不定過去式主動分詞，源自 δίδωμι，「給予」)與「ἑαυτόν」(heauton，「祂自己」)結合——表示基督自願的自我獻祭——是代替性贖罪教義的濃縮摘要。路德，如司布真贊同地引用的，曾說：「基督從未為我們的義捨了自己；但祂為我們的罪捨了自己，因為除了為罪獻祭之外，沒有其他拯救我們的方式。」佩西塔的短語 ܝܗܒ ܢܦܫܗ(*yahv nafsheh*，「祂捨了祂的靈魂/生命」)直接在閃族語慣用法中呼應了以賽亞書53:12的語言——לַמָּוֶת iשִׁפְנַ(*nafsho lamavet*，「祂的靈魂至死」)。

The purpose clause ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ ("so that He might deliver us from this present evil age") introduces a critical eschatological framework. The verb ἐξέληται (exeletai, aorist middle subjunctive from ἐξαιρέω, "to pluck out, to rescue, to deliver") carries the connotation of violent extraction — forcibly pulling someone out of danger. The αἰών (aion, "age/epoch") is not merely a temporal reference but a spiritual-cosmological reality: the present world-order under the dominion of the evil one. N.T. Wright interprets this as Paul's apocalyptic Jewish worldview: "the present evil age will give way, in God's good time, to 'the age to come,' in which Israel and the world will be redeemed."

目的子句「ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ」(「好救我們脫離這現今邪惡的世代」)引入了一個關鍵的末世論框架。動詞「ἐξέληται」(exeletai, 不定過去式關身語氣虛擬語氣, 源自 ἐξαιρέω, 「拔出、拯救、解救」)帶有暴力抽取的含義——強行將人從危險中拉出。「αἰών」(aion, 「世代/時代」)不僅僅是時間上的指涉, 而是一個靈性-宇宙論的實體:在惡者統治之下的當前世界秩序。N.T. 賴特將此解讀為保羅的啟示性猶太世界觀:「現今邪惡的世代將在上帝的美時中讓位於『來世』, 在那時以色列和世界將被救贖。」

The Coptic text's ϵϥϵⲧⲟⲩϫⲟⲛ (*ef-e-toujon*) uses the verb ⲧⲟⲩϫⲟ (*toujo*, "to save, to deliver"), emphasizing salvific rescue. The doxological conclusion — ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων ("to whom be the glory unto the ages of ages") — forms the shortest doxology in the Pauline epistles, yet it is theologically dense: the article ἡ (he, "the") before δόξα (doxa, "glory") indicates the exclusive, definite glory that belongs uniquely to God.

科普特語文本的 ϵϥϵⲧⲟⲩϫⲟⲛ(*ef-e-toujon*)使用動詞 ⲧⲟⲩϫⲟ(*toujo*, 拯救、解救), 強調救贖性的拯救。頌榮式的結束語——「ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων」(「願榮耀歸於祂直到永永遠遠」)——構成了保羅書信中最短的頌榮詞, 然而它在神學上是密集的:「ἡ」(he, 定冠詞「那」)在「δόξα」(doxa, 「榮耀」)之前表明了專屬地、確定地屬於上帝的獨有榮耀。

Voddie Baucham powerfully teaches that this deliverance from the present evil age is not merely forensic but transformative: it is the gospel that produces fruit, not merely declares a verdict. Bishop Robert Barron has emphasized the Pauline theme of conversion as a total reorientation — God's breaking into history through Jesus demands not partial adjustment but complete transformation.

沃迪·鮑查姆有力地教導, 這種從現今邪惡世代的拯救不僅僅是法庭式的, 而且是改變性的:福音是產生果實的, 而不僅僅是宣告一個判決。羅伯特·巴倫主教強調了保羅關於歸信的主題, 即一種徹底的重新定向——上帝通過耶穌闖入歷史, 要求的不是部分調整而是完全改變。

SECTION II: THE REBUKE — NO OTHER GOSPEL (Galatians 1:6-10)

第二部分：斥責——沒有別的福音（加拉太書1:6-10）

Verses 6-7 / 第6-7節

Koine Greek: Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι [Χριστοῦ] εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ.

Transliteration: *Thaumazo hoti houtos tacheos metatithesthe apo tou kalesantos hymas en chariti [Christou] eis heteron euangelion, ho ouk estin allo, ei me tines eisin hoi tarassontes hymas kai thelontes metastrepsai to euangelion tou Christou.*

Translation: "I am astonished that you are so quickly deserting the One who called you in the grace [of Christ] to a different gospel — which is not another; only there are some who are troubling you and wanting to pervert the gospel of Christ."

Byzantine Text Note: The word Χριστοῦ (Christou, "of Christ") in v. 6 is present in the Byzantine text and Codex Vaticanus; the NA28 includes it in brackets, indicating editorial uncertainty. All major textual traditions attest it, but some witnesses omit it.

拜占庭文本說明：第6節中的 Χριστοῦ（Christou，「基督的」）一詞出現在拜占庭文本和梵蒂岡抄本中；NA28將其置於括號內，表示編輯上的不確定性。所有主要文本傳統都見證了它，但一些見證者省略了它。

Syriac Peshitta (vv. 6-7): ܡܬܬܡܗ ܐܢܐ ܕܟܠ ܗܟܝܠ ܕܥܒܪܬܘܢ ܡܢ ܡܠܐ ܕܩܪܐ ܠܟܘܢ ܒܛܝܒܘܬܐ ܕܡܫܝܚܐ ܠܓܠܝܘܢ ܐܚܪܢܐ ܕܠܝܬ ܗܘ ܐܠܐ ܐܝܬ ܐܢܫܝܢ ܕܡܒܗܠܝܢ ܠܟܘܢ ܘܨܒܝܢ ܠܗܦܟ ܐܬ ܒܫܘܪܬܐ ܕܡܫܝܚܐ

Transliteration: *Metdammar ana d-hakhana b-'agal meshtakhlphin atton men Mshikha da-qrakhon b-taybuteh, l-ewangelion akhrena. D-layt akhren, ella anshin it d-dalekhin lkhon wa-tsabeyin d-nehpkhon ewangelion d-Mshikha.*

Translation: "I am amazed that so quickly you are being changed from the Messiah who called you by His grace, to another gospel — which there is no other, but rather some persons exist who are confusing you and wanting to overturn the gospel of the Messiah."

Sahidic Coptic (vv. 6-7): ϯⲣⲯⲡⲏⲣⲉ ϫⲉ ⲛⲧⲉⲉⲓⲥⲉ ⲥⲛ ⲟⲩⲃⲉⲡⲏ ⲧⲉⲧⲛⲡⲱⲱⲛⲉ ⲛⲧⲙⲡⲉⲛⲧⲁϥⲧⲉⲙ ⲧⲏⲩⲧⲛ ⲙ ⲡⲉⲥⲙⲟⲧ ⲙⲡⲉⲭⲣⲓⲥⲧⲟⲥ ⲓⲏⲥⲟⲩⲥ ⲉⲕⲉⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲙⲛⲕⲉⲟⲩⲁ ⲯⲟⲟⲡ ⲉⲓⲙⲏⲧⲓ ϫⲉ ⲟⲩⲛ ⲥⲟⲓⲛⲉ ⲉⲩⲯⲧⲟⲣⲧⲣ ⲙⲙⲱⲧⲛ. ⲉⲩⲟⲩⲱⲯ ⲉⲡⲉⲛⲉⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲙⲡⲉⲭⲣⲓⲥⲧⲟⲥ

Transliteration: *Ti-r-shpere je n-teei-he hn ou-jepe tetn-pone ntm-pentaf-tehm tetutn hm p-ehmot m-Pe-Christos Iesous, e-ke-euangelion. E-mn-ke-oua shoop eimeti je oun hoine eu-shtortr mmotn, eu-ouosh e-pene-p-euangelion m-Pe-Christos.*

Translation: "I marvel that in this manner, so quickly, you are turning away from Him who called you in the grace of Christ Jesus, to another gospel — while there is no other, except that some exist who are troubling you, wanting to pervert the gospel of the Christ."

Exegetical Analysis / 釋經分析:

This passage contains one of the most important lexical distinctions in the New Testament. Paul uses two different Greek words for "another": ἕτερον (*heteron*) in v. 6 and ἄλλο (*allo*) in v. 7. The word ἕτερον implies *another of a different kind* — qualitatively distinct, alien in essence. The word ἄλλο means *another of the same kind* — numerically distinct but qualitatively equivalent. Paul is saying: "You are turning to a *different kind* of gospel (heteron) — which is not really *another genuine* gospel (allo) at

all." There is only one true Gospel; what the Judaizers offer is categorically different and therefore no gospel whatsoever.

這段經文包含了新約中最重要的詞彙區分之一。保羅使用了兩個不同的希臘詞來表示「另一個」：第6節中的 ἕτερον（*heteron*）和第7節中的 ἄλλο（*allo*）。「ἕτερον」暗示不同種類的另一個——在本質上質性地不同、異質的。「ἄλλο」意味著同類的另一個——在數量上不同但在質性上等同的。保羅在說：「你們正在轉向一個不同種類的福音（heteron）——它根本不是真正另一個真實的福音（allo）。」只有一個真正的福音；猶太化者所提供的在本質上是不同的，因此完全不是福音。

The verb μετατίθεσθε (metatithesthe) is present middle/passive, meaning either "you are transferring yourselves" (middle) or "you are being transferred" (passive). The Jamieson-Fausset-Brown Commentary prefers the passive sense, noting that Paul softens the censure by implying external seducers bear the chief guilt. The Peshitta's ܡܫܬܚܠܦܝܢ (*meshtakhlphin*, "being changed/exchanged") from the root ܫܚܠܦ (*khlap*, "to change, exchange") emphasizes the passive dimension — the Galatians are being acted upon by deceivers.

動詞「μετατίθεσθε」（metatithesthe）是現在時關身/被動語態，意味著「你們正在轉移自己」（關身語態）或「你們正在被轉移」（被動語態）。《傑米森-福塞特-布朗註釋》傾向被動含義，指出保羅通過暗示外來的誘惑者承擔主要罪責來軟化斥責。佩西塔的 ܡܫܬܚܠܦܝܢ（*meshtakhlphin*，「被改變/被交換」）源自詞根 ܫܚܠܦ（*khlap*，「改變、交換」），強調了被動維度——加拉太人正在被欺騙者所影響。

The Coptic uses ⲦⲈⲦⲚⲠⲰⲰⲚⲈ (*tetn-pone*, "you are turning away"), from ⲡⲱⲱⲛⲉ (*pone*, "to turn, to change direction"), which vividly captures the spatial metaphor of turning away from one direction to face another.

科普特語使用 ⲦⲈⲦⲚⲠⲰⲰⲚⲈ（*tetn-pone*，「你們正在轉離」），源自 ⲡⲱⲱⲛⲉ（*pone*，「轉向、改變方向」），生動地捕捉了從一個方向轉向面對另一個方向的空間隱喻。

The word ταράσσοντες (tarassontes, "troubling/disturbing") from ταράσσω (tarasso) evokes the image of stirring up sediment in clear water — creating confusion and turbidity. This recalls the same verb used of Herod in Matthew 2:3, where the birth of the Messiah "troubled" the political establishment. The Judaizers were doing to the church what Herod feared the Messiah would do to his kingdom.

「ταράσσοντες」(tarassontes,「擾亂/攪亂」)一詞源自 ταράσσω(tarasso),喚起了在清水中攪起沉澱物的意象——製造混亂和渾濁。這令人想起馬太福音2:3中使用的同一動詞,彌賽亞的誕生「困擾」了政治當局。猶太化者正在對教會做希律王害怕彌賽亞會對他王國所做的事情。

John MacArthur emphasizes the shocking absence of Paul's customary thanksgiving in this epistle: "Instead of commending the Galatians for anything, Paul expresses astonishment at their defection." Spurgeon adds: "The Galatians were a very fickle people... they seem very soon to have left the gospel, to have adulterated it, and to have fallen into Ritualism, into Sacramentarianism, into salvation by works." Mar Mari Emmanuel's preaching aligns with this when he insists on the uncompromising centrality of Jesus Christ alone as the way, the truth, and the life — any addition to or subtraction from the Gospel of Christ is a departure from truth itself.

約翰·麥克阿瑟強調保羅在這封書信中令人震驚地缺少了慣常的感恩:「保羅沒有為任何事稱讚加拉太人,而是對他們的背叛表示驚訝。」司布真補充道:「加拉太人是非常善變的人……他們似乎很快就離棄了福音,摻雜了它,墮入了禮儀主義、聖禮主義、靠行為得救。」馬爾·馬里·伊曼紐爾主教的講道與此一致,他堅持耶穌基督獨自作為道路、真理和生命的不妥協的中心性——對基督福音的任何增添或削減都是偏離真理本身。

Frank Turek's apologetic approach resonates here: truth by nature is exclusive. If the Gospel is true, then anything contradicting it must be false. There cannot be multiple true "gospels" any more than there can be multiple truths about a single factual matter.

Ray Comfort similarly stresses that the true Gospel must include the full reality of human sin and the full sufficiency of Christ's atoning work — any gospel that minimizes either element is "another gospel" in the Pauline sense.

法蘭克·圖雷克的護教方法在此產生共鳴：真理本質上是排他的。如果福音是真的，那麼任何與之矛盾的都必然是假的。不可能有多個真正的「福音」，正如不可能有關於同一事實的多個真理。雷·康福特同樣強調，真正的福音必須包括人類罪惡的完整現實和基督贖罪之功的完全充足——任何弱化其中任一要素的福音都是保羅意義上的「別的福音」。

Verses 8-9 / 第8-9節

Koine Greek: ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται [ὑμῖν] παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω· εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

Transliteration: *alla kai ean hemeis e angelos ex ouranou euangelizetai [hymin] par' ho euengelisametha hymin, anathema esto. Hos proeirekamen, kai arti palin lego; ei tis hymas euangelizetai par' ho parelabete, anathema esto.*

Translation: "But even if we, or an angel from heaven, should preach to [you] a gospel contrary to what we preached to you, let him be accursed! As we have said before, so now I say again: if anyone is preaching to you a gospel contrary to what you received, let him be accursed!"

Byzantine Text Note (v. 8): The NA28 brackets [ὑμῖν] (hymin, "to you") in v. 8, indicating textual uncertainty. The Byzantine text includes ὑμῖν without question. Also, the Byzantine Majority Text is divided at εὐαγγελίζηται (subjunctive) vs. εὐαγγελίζεται (indicative): the RP2005 text has the subjunctive in the main text, while the Hodges-Farstad Majority Text reads the indicative. The Codex Vaticanus (B) reads καν

(kan, "even if" — contracted form) instead of και εαν (kai ean), and agrees with RP2005 on the verb form but disagrees earlier.

拜占庭文本說明（第**8**節）：NA28在第8節中將 [ὑμῖν]（hymin，「你們」）置於括號內，表示文本的不確定性。拜占庭文本毫無問題地包含了 ὑμῖν。此外，拜占庭多數文本在 εὐαγγελίζηται（虛擬語氣）和 εὐαγγελίζεται（直陳語氣）之間有分歧：RP2005文本在正文中使用虛擬語氣，而霍奇斯-法斯塔多數文本讀作直陳語氣。梵蒂岡抄本（B）讀作 καν（kan，「即使」——縮略形式）而非 και εαν（kai ean），並在動詞形式上與RP2005一致但在前面不一致。

Syriac Peshitta (vv. 8-9)

Transliteration (approx.): *Ella af en khnan aw malakha men shmaya n-sabbar lkhon l-var men ma d-sabar-nakhon, nehwe khrem. Aykh da-qaddem amret, af hasha tub amarna: en anash msabbar lkhon l-var men ma d-qabbelton, nehwe khrem.*

Translation: "But even if we or an angel from heaven should preach to you beyond what we have preached to you, let him be accursed (khrem). As I have previously said, and now again I say: if anyone preaches to you beyond what you received, let him be accursed."

Sahidic Coptic (vv. 8-9): ⲁⲗⲗⲁ ⲕⲁⲛ ⲁⲛⲟⲛ. ⲏⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲉⲃⲟⲗ ϩⲛ ⲧⲡⲉ. ⲛⲧⲁⲩⲉⲟⲉⲓϣ ⲛⲏⲧⲛ ⲡⲃⲟⲗ ⲙⲡⲉⲛⲧⲁⲛⲧⲁϣⲉⲟⲓϣ ⲙⲙⲟⲩ ⲛⲏⲧⲛ ⲙⲁⲣⲉⲩϣⲱⲡⲉ ⲉⲩⲃⲏⲧ. ⲛⲑⲉ ⲉⲛⲧⲁⲛϣⲣⲡϫⲟⲟⲥ ⲧⲉⲛⲟⲩ ⲟⲛ ⲧϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲡⲉⲧⲛⲁⲧⲁϣⲉⲟⲓϣ ⲛⲏⲧⲛ ⲡⲃⲟⲗ ⲙⲡⲉⲛⲧⲁⲧⲉⲧⲛϫⲓⲧⲩ ⲙⲁⲣⲉⲩϣⲱⲡⲉ ⲉⲩⲃⲏⲧ.

Transliteration: *Alla kan anon, e-ou-angelos ebol hn t-pe, nf-tashe-oeish netn p-bol m-p-entan-tashe-oish mmof netn, maref-shope ef-bet. Nthe entan-shrp-joos, tenou on ti-jo mmos je p-etna-tashe-oeish netn p-bol m-p-entatn-jitf, maref-shope ef-bet.*

Translation: "But even if we, or an angel from heaven, should preach to you beyond what we have preached to you, let him become accursed. As we previously said, now also I say: he who will preach to you beyond what you received, let him become accursed."

Exegetical Analysis / 釋經分析:

The word ἀνάθεμα (anathema) is one of the strongest terms in the New Testament. Derived from ἀνατίθημι (anatithemi, "to set up, to dedicate"), it originally referred to something "set apart" or "devoted" — in classical usage, to the gods. In the Septuagint, it translates the Hebrew חֵרֶם (cherem), referring to something devoted to God for destruction (cf. Joshua 6:17-18; Leviticus 27:28-29). Paul is invoking the most severe covenantal curse available in the Jewish and Christian vocabulary. The Syriac ܚܪܡ (*khrem*) is a direct cognate of the Hebrew חֵרֶם, powerfully preserving the Semitic theological resonance of utter devotion to divine judgment.

「ἀνάθεμα」(anathema，咒詛)一詞是新約中最強烈的用語之一。源自 ἀνατίθημι(anatithemi,「豎立、奉獻」)，它最初指被「分別出來」或「獻上」之物——在古典用法中，獻給諸神。在七十士譯本中，它翻譯了希伯來語的 חֵרֶם(cherem)，指被歸於上帝以備毀滅之物(參約書亞記6:17-18；利未記27:28-29)。保羅正在援引猶太和基督教詞彙中最嚴厲的聖約咒詛。敘利亞語 ܚܪܡ(*khrem*)是希伯來語 חֵרֶם 的直接同源詞，有力地保存了完全奉獻於神聖審判的閃族神學共鳴。

The Coptic ⲉⲫⲃⲏⲧ (*ef-bet*) — literally "being cast out" or "accursed" — captures the excommunicatory and damnatory force of the pronouncement. The verb ⲃⲏⲧ (*bet*) connotes abomination and total separation from the community of the holy.

科普特語的 ⲉⲫⲃⲏⲧ(*ef-bet*)——字面意義「被逐出」或「受咒詛」——捕捉了這一宣判的逐出教會和定罪的力量。動詞 ⲃⲏⲧ(*bet*)暗含可憎之物以及與聖潔群體的完全隔絕。

Note the shift between v. 8 and v. 9. In v. 8, Paul uses the subjunctive εὐαγγελίζηται (euangelizetai, "should preach") — presenting a hypothetical scenario that he imagines has never actually occurred. In v. 9, he shifts to the indicative εὐαγγελίζεται ("is preaching") — acknowledging the reality that this is in fact already happening. The Jamieson-Fausset-Brown commentary astutely notes: "The *fact* is assumed, not merely supposed as a contingency."

注意第8節和第9節之間的轉變。在第8節中，保羅使用虛擬語氣 εὐαγγελίζηται（euangelizetai，「若傳講」）——呈現一個他想像從未真正發生的假設情境。在第9節中，他轉為直陳語氣 εὐαγγελίζεται（「正在傳講」）——承認這實際上已經在發生了。《傑米森-福塞特-布朗註釋》敏銳地指出：「事實被假定，而不僅僅是作為偶然性被假設。」

Spurgeon powerfully applies this: "The modern style of speaking is, 'Let us fraternize with him; he is a man of original thought...' 'No, no,' says Paul, 'As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.'" Justin Peters echoes this with his emphasis on discernment against false teachers, and Cliffe Knechtle, in his campus apologetics, insists that love and truth are inseparable — the most loving thing one can do is speak the uncompromising truth of the Gospel.

司布真有力地應用了這一點：「現代的說話方式是，『讓我們與他交朋友；他是一個有原創思想的人……』『不，不，』保羅說，『正如我們以前說過的，我現在再說，若有人傳任何其他福音給你們，與你們所領受的不同，他就應當被咒詛。』」賈斯汀·彼得斯以其對假教師辨別力的強調呼應了這一點，而克利夫·克內希特爾在他的校園護教中堅持愛與真理不可分割——一個人能做的最有愛的事就是講出福音毫不妥協的真理。

Dr. Michael Heiser's insights on the divine council worldview illuminate Paul's reference to "an angel from heaven" — even celestial beings, members of the heavenly assembly (the *bene elohim*), are not authorized to alter the divine decree of the Gospel. This

reinforces the absolute sovereignty of God's revealed word over every other form of spiritual authority. Fr. Stephen De Young, drawing from the patristic and Second Temple Jewish tradition, similarly understands Pauline angelology as embedded in the cosmic framework of the divine council: no spiritual being, however exalted, may contradict what God has spoken through His Messiah.

邁克爾·海瑟博士關於神聖議會世界觀的見解照亮了保羅對「天上來的天使」的引用——即使是天上的存在者、天堂會議的成員（*bene elohim*），也無權改變福音的神聖旨令。這加強了上帝啟示之道對每一種其他形式的屬靈權柄的絕對主權。德楊神父從教父和第二聖殿猶太傳統出發，同樣將保羅的天使論理解為嵌入神聖議會的宇宙框架中：沒有任何靈性存在，無論多麼崇高，可以與上帝藉祂的彌賽亞所說的話相矛盾。

Charlie Kirk has applied this passage in cultural apologetics, arguing that the contemporary impulse to modify the Gospel to suit cultural sensibilities is precisely the error Paul warns against. Pastor Stephen Tong, one of the most influential Reformed evangelists in the Chinese-speaking world, teaches that the immutability of the Gospel reflects the immutability of God Himself — because God does not change, His Gospel cannot change.

查理·柯克在文化護教中應用了這段經文，論證當代修改福音以適應文化敏感性的衝動正是保羅所警告的錯誤。唐崇榮牧師——華語世界最具影響力的改革宗佈道家之一——教導福音的不可改變性反映了上帝自身的不可改變性——因為上帝不改變，祂的福音也不能改變。

Verse 10 / 第10節

Koine Greek: Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

Transliteration: *Arti gar anthropous peitho e ton Theon? e zeto anthropois areskein? Ei eti anthropois ereskon, Christou doulos ouk an emen.*

Translation: "For am I now seeking the approval of men, or of God? Or am I trying to please men? If I were still pleasing men, I would not be a servant of Christ."

Byzantine Text Note: The Byzantine text includes γάρ (*gar*, "for") before ἔτι (*eti*, "still") in the final clause ("εἰ γὰρ ἔτι"), while the critical text (NA28), following Vaticanus and Sinaiticus, omits γάρ. The inclusion of γάρ provides an explanatory connection ("for if I were still..."), while its omission creates a more direct conditional statement.

拜占庭文本說明：拜占庭文本在最後一個子句中「ἔτι」(eti,「仍然」)之前包含「γάρ」(*gar*,「因為」)(「εἰ γὰρ ἔτι」)，而批判文本(NA28)跟隨梵蒂岡抄本和西奈抄本省略了 γάρ。包含 γάρ 提供了一個解釋性的連接(「因為如果我仍然……」)，而省略它則創造了一個更直接的條件語句。

Syriac Peshitta

Transliteration (partial): *Hasha geyr, la-vnay nasha m-fis ana aw la-Alaha? Aw ba'e ana d-eshpar l-vnay nasha? Elu geyr ad-hasha la-vnay nasha shaper hwit, 'avda d-Mshikha la hwit.*

Translation: "For now, do I persuade the sons of man or God? Or do I seek to be pleasing to the sons of man? For if until now I were pleasing the sons of man, I would not be a servant of the Messiah."

Sahidic Coptic: ⲧⲉⲛⲟⲩ ⲅⲁⲣ ⲉⲓⲡⲓⲑⲉ ⲛⲛⲣⲱⲙⲉ ϫⲛⲙⲡⲛⲟⲩⲧⲉ. ⲏⲉⲉⲓⲯⲓⲛⲉ ⲛⲥⲁⲣⲉⲥⲕⲉ ⲛⲣⲱⲙⲉ. ⲉⲛⲉⲉⲓⲁⲣⲉⲥⲕⲉ ⲃⲉ ⲟⲛ ⲛⲛⲣⲱⲙⲉ ⲛⲉ ⲁⲛⲅ ⲡϩⲙϩⲁⲗ ⲁⲛ ⲙⲡⲉⲭⲣⲓⲥⲧⲟⲥ.

Transliteration: *Tenou gar ei-pithe n-n-rome jn-m-P-noute. E-ei-shine n-sa-areske n-rome. Ene-ei-areske je on n-n-rome ne ang p-hmhal an m-Pe-Christos.*

Translation: "For now do I persuade men or God? Or do I seek to please men? If indeed I were still pleasing men, I would not be the servant of the Christ."

Exegetical Analysis / 釋經分析:

The word δοῦλος (doulos, "slave/servant") carries immense weight. In the Greco-Roman world, a δοῦλος had no independent will — he existed solely to execute the will of his master. The Peshitta's ܥܒܕܐ (*'avda*, "servant/slave") and the Coptic ⲡϩⲙϩⲁⲗ (*p-hmhal*, "the servant/slave") both preserve this radical submission. Spurgeon comments: "Those whom we try to please, are our masters. If a man tries to please the populace, or to please the refined few, these are his masters... but if he tries to please his God, then is he a free man indeed."

「δοῦλος」(doulos,「奴僕/僕人」)一詞承載著巨大的重量。在希臘-羅馬世界中，δοῦλος 沒有獨立意志——他的存在僅僅是為了執行主人的意志。佩西塔的 ܥܒܕܐ(*'avda*,「僕人/奴僕」)和科普特語的 ⲡϩⲙϩⲁⲗ(*p-hmhal*,「僕人/奴僕」)都保存了這種徹底的順服。司布真評論道:「我們努力取悅的人，就是我們的主人。如果一個人試圖取悅大眾，或取悅少數精英，這些人就是他的主人……但如果他努力取悅他的上帝，那他就是真正自由的人。」

J. Warner Wallace, approaching the text from an evidential standpoint, notes that Paul's willingness to make enemies through his preaching is powerful evidence of his sincerity — no self-serving person would pronounce universal anathemas that included himself and angels. John Lennox similarly argues that the exclusive truth-claims of the Gospel are not arrogant but reflect the nature of truth itself.

J. 華納·華萊士從證據的角度處理這段經文，指出保羅願意通過他的講道樹敵，是他真誠的有力證據——沒有自私自利的人會宣布包括自己和天使在內的普世咒詛。約翰·倫諾克斯同樣論證福音排他性的真理宣稱不是傲慢的，而是反映了真理本身的性質。

SECTION III: PAUL'S APOSTOLIC AUTOBIOGRAPHY (Galatians 1:11-24)

第三部分：保羅的使徒自傳（加拉太書1:11-24）

Verses 11-12 / 第11-12節

Koine Greek: Γνωρίζω γὰρ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον· οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

Transliteration: *Gnorizo gar hymin, adelphoi, to euangelion to euangelisthen hyp' emou hoti ouk estin kata anthropon; oude gar ego para anthropou parelabon auto oute edidachthen, alla di' apokalypseos Iesou Christou.*

Translation: "For I make known to you, brothers, the gospel that was preached by me, that it is not according to man. For I neither received it from man, nor was I taught it, but through a revelation of Jesus Christ."

Byzantine Text Note (v. 11): The Byzantine text and Sinaiticus read δέ (de, "but/and") instead of γάρ (gar, "for"), which is found in Vaticanus. The NA28 adopts γάρ. Also, Vaticanus (B) uniquely has a triple occurrence of τὸ εὐαγγέλιον in the verse, which the NA28 rejects in favor of the reading found in corrections of B, corrections of ℵ, manuscripts G and 33.

拜占庭文本說明（第**11**節）：拜占庭文本和西奈抄本讀作 δέ（de,「但是/而且」）而非 γάρ（gar,「因為」），後者見於梵蒂岡抄本。NA28採用了 γάρ。此外，梵蒂岡抄本（B）獨特地在本節中出現了三次 τὸ εὐαγγέλιον，NA28否定了這一讀法，轉而採用B的校正本、ℵ的校正本、以及抄本G和33號中的讀法。

Syriac Peshitta (vv. 11-12)

Transliteration (summary): *Mawd'a ana lkhon akhay, d-ewangelion d-esbarit lkhon, la hwa b-var nasha. La geyr men bar nasha qabbelto wla etallpet, ella b-gelyana d-Yeshu' Mshikha.*

Translation: "I make known to you, my brothers, that the gospel which I preached to you was not according to man. For neither from a man did I receive it, nor was I taught it, but rather by a revelation of Yeshua the Messiah."

Sahidic Coptic (vv. 11-12): ⲧⲧⲁⲙⲟ ⲅⲁⲣ ⲙⲙⲱⲧⲛ ⲛⲉⲥⲛⲏⲩ ⲉⲡⲉⲩⲁⲅⲅⲉⲗⲓⲟⲛ ⲉⲛⲧⲁⲩⲧⲁϣⲉⲟⲉⲓϣ ⲙⲙⲟⲩ ⲉⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧ ϫⲉ ⲛⲟⲩⲕⲁⲧⲁ ⲣⲱⲙⲉ ⲁⲛ ⲡⲉ. ⲟⲩⲇⲉ ⲅⲁⲣ ⲁⲛⲟⲕ ⲛⲧⲁⲓϫⲓⲧⲩ ⲁⲛ ⲛⲧⲛ ⲣⲱⲙⲉ. ⲟⲩⲇⲉ ⲛⲧⲁⲩⲧⲥⲁⲃⲟⲓ ⲁⲛ ⲉⲣⲟⲩ. ⲁⲗⲗⲁ ϩⲓⲧⲛ ⲟⲩϭⲱⲗⲡ ⲉⲃⲟⲗ ⲛⲧⲉ ⲓⲏⲥⲟⲩⲥ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ.

Transliteration: *Ti-tamo gar mmotn n-esneyu e-p-euangelion entau-tashe-oeish mmof ebol hi toot, je n-ou-kata rome an pe. Oude gar anok ntai-jitf an ntn rome, oude ntau-tsaboi an erof, alla hitn ou-jolp ebol nte Iesous Pe-Christos.*

Translation: "For I make known to you, brothers, concerning the gospel which was preached through me, that it is not according to man. For neither I — I did not receive it from man, nor was I taught it, but through a revelation of Jesus the Christ."

Exegetical Analysis / 釋經分析**:**

The critical term here is ἀποκαλύψεως (apokalypseos, genitive of ἀποκάλυψις, apokalypsis — "revelation, unveiling"). This word combines ἀπό (apo, "away from") and κάλυψις (kalypsis, "covering"), literally meaning "uncovering" — the removal of a veil. The genitive Ἰησοῦ Χριστοῦ can be understood as either a subjective genitive ("revelation *from* Jesus Christ" — Christ as the revealer) or an objective genitive ("revelation *of* Jesus Christ" — Christ as the content revealed). Most scholars, following the context, understand it as primarily subjective: Christ Himself was the agent who revealed the Gospel to Paul.

此處的關鍵術語是 ἀποκαλύψεως（apokalypseos，ἀποκάλυψις 的所有格，apokalypsis——「啟示、揭開面紗」）。這個詞結合了 ἀπό（apo，「離開」）和 κάλυψις（kalypsis，「遮蓋」），字面意義是「揭開」——移除面紗。所有格 Ἰησοῦ Χριστοῦ 可以被理解為主語所有格（「來自耶穌基督的啟示」——基督作為啟示者）或賓語所有格（「關於耶穌基督的啟示」——基督作為所啟示的內容）。大多數學者根據上下文，將其理解為主要是主語所有格：基督自己是向保羅啟示福音的施行者。

The contrast between παρέλαβον (parelabon, "I received" — from παραλαμβάνω, the technical term for receiving oral tradition, cf. 1 Corinthians 11:23; 15:3) and ἐδιδάχθην (edidachthen, "I was taught" — aorist passive of διδάσκω) is significant. The first term implies passively accepting transmitted material; the second implies being instructed through labor and study. Paul denies both: his Gospel came through neither channel of human transmission.

「παρέλαβον」（parelabon，「我領受」——來自 παραλαμβάνω，接受口傳傳統的術語，參哥林多前書11:23; 15:3）和「ἐδιδάχθην」（edidachthen，「我被教導」——διδάσκω 的不定過去式被動語態）之間的對比意義重大。第一個術語暗示被動地接受傳遞的材料；第二個暗示通過勞動和學習被教導。保羅否定了兩者：他的福音既不是通過人類傳遞的渠道而來。

The Coptic uses ⲟⲩϭⲱⲗⲡ ⲉⲃⲟⲗ (*ou-jolp ebol*, "an unveiling/revelation") — the Coptic word ϭⲱⲗⲡ (*jolp*) meaning "to reveal, to uncover" — independent of the Greek loanword ἀποκάλυψις, thus providing an indigenous Coptic rendering of the concept.

科普特語使用 ⲟⲩϭⲱⲗⲡ ⲉⲃⲟⲗ（*ou-jolp ebol*，「一個揭示/啟示」）——科普特語詞 ϭⲱⲗⲡ（*jolp*）意為「揭示、揭開」——獨立於希臘借詞 ἀποκάλυψις，因此提供了該概念的本土科普特語表達。

Spurgeon movingly applies: "Paul foresaw what would be said about him in the after ages; and truly, to this day, the fiercest attack upon Christianity is always made upon the teaching of the apostle Paul." Dr. Michael Brown echoes this in his engagement with

Jewish objections to Christianity, noting that Paul's own testimony of divine revelation serves as a powerful apologetic: a zealous Pharisee would not fabricate a gospel that contradicted everything he had been trained to believe unless something genuinely supernatural had occurred.

司布真動人地應用道：「保羅預見了後世人們對他的評論；確實，直到今日，對基督教最猛烈的攻擊總是針對使徒保羅的教導。」邁克爾·布朗博士在回應猶太人對基督教的反對時呼應了這一點，指出保羅本人關於神聖啟示的見證是一個強有力的護教：一個熱心的法利賽人不會捏造一個與他所受訓練的一切信仰相矛盾的福音，除非某種真正超自然的事情發生了。

The Jamieson-Fausset-Brown commentary notes that Paul's revelation probably took place during his sojourn in Arabia (v. 17), "in the vicinity of the scene of the giving of the law; a fit place for such a revelation of the Gospel of grace, which supersedes the ceremonial law." This is a profound insight: the geography of Paul's revelation mirrors the geography of Moses' reception of the Torah — signaling that a new covenant has arrived.

《傑米森-福塞特-布朗註釋》指出保羅的啟示可能發生在他在亞拉伯逗留期間（第17節），「在頒佈律法之地的附近；這是接受恩典福音啟示的合適場所，它取代了禮儀律法。」這是一個深刻的洞見：保羅接受啟示的地理位置鏡照了摩西領受律法書的地理位置——預示著一個新約已經到來。

Verses 13-14 / 第**13-14**節

Koine Greek: Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν, καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

Transliteration: *Ekousate gar ten emen anastrophen pote en to Ioudaismo, hoti kath' hyperbolen ediokon ten ekklesian tou Theou kai eporthoun auten, kai proekopton en to Ioudaismo hyper pollous synelikiatas en to genei mou, perissoterōs zelotes hyparchon ton patrikon mou paradoseon.*

Translation: "For you have heard of my former way of life in Judaism, that beyond measure I was persecuting the church of God and was ravaging it, and I was advancing in Judaism beyond many contemporaries among my people, being far more zealous for the traditions of my fathers."

Syriac Peshitta (vv. 13-14)

Transliteration (summary): *Shma'ton geyr b-hulpanay d-qadmay d-b-Yehudayuta, d-yattira hweyt rade'f l-'edta d-Alaha wa-khareb hwit lah. Wa-yattir hwit mezdahar b-Yehudayuta men saggi'e bnay shanay d-b-gensay, wa-yattir hwit tanne l-yulpane d-abahatay.*

Translation: "For you heard of my former conduct in Judaism, that exceedingly I was persecuting the church of God and destroying it. And I was advancing in Judaism more than many of my contemporaries among my people, being exceedingly zealous for the traditions of my fathers."

Sahidic Coptic (vv. 13-14): ⲁⲧⲉⲧⲛⲥⲱⲧⲙ ⲅⲁⲣ ⲉⲛⲁϩⲃⲏⲩⲉ ⲙⲡⲓⲟⲩⲟⲉⲓϣ ⲉⲓϩⲛⲧⲙⲛⲧⲓⲟⲩⲇⲁⲓ ϫⲉ ⲛⲉⲉⲓⲇⲓⲱⲕⲉ ⲉⲡⲉϩⲟⲩⲟ ⲡⲉ ⲛⲥⲁ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲙⲡⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲛⲉⲉⲓϣⲱϥ ⲙⲙⲟⲥ. ⲉⲓⲡⲣⲟⲕⲟⲡⲧⲉ ϩⲛ ⲧⲙⲛⲧⲓⲟⲩⲇⲁⲓ ⲉϩⲟⲩⲉ ϩⲁϩ ⲛⲛⲁⲧⲁϧⲟⲧ ϩⲙ ⲡⲁⲅⲉⲛⲟⲥ. ⲉⲉⲓⲟ ⲛⲣⲉϥⲕⲱϩ ⲛϩⲟⲩⲟ ⲉⲙⲡⲁⲣⲁⲇⲟⲥⲓⲥ ⲛⲛⲁⲉⲓⲟⲧⲉ.

Transliteration: *A-tetn-sotm gar e-na-hbeue m-pi-ouoeish, ei-hn-t-mnt-Ioudai, je ne-ei-dioke e-p-ehouo pe n-sa t-ekklesia m-P-noute. Auo ne-ei-shof mmos. Ei-prokopte hn t-mnt-Ioudai e-houe hah n-na-tajot hm pa-genos, e-ei-o n-ref-koh n-houo e-m-paradosis n-na-eiote.*

Translation: "For you heard of my deeds in that time, when I was in Judaism, that beyond measure I was persecuting the church of God and destroying it. I was advancing in Judaism more than many of my contemporaries in my race, being exceedingly zealous for the traditions of my fathers."

Exegetical Analysis / 釋經分析:

The term Ἰουδαϊσμός (Ioudaismos, "Judaism") is noteworthy — Paul is one of the first writers to use this word, which appears in the New Testament only here and in v. 14 (and in 2 Maccabees 2:21; 8:1; 14:38 in the Septuagint). The word itself implies a comprehensive system of religious practice and national identity — what the Jamieson-Fausset-Brown commentary distinguishes as the "nationality, as distinguished from the Gentiles" combined with "the religious privileges, as a member of the theocracy."

「Ἰουδαϊσμός」(Ioudaismos,「猶太教」)這一術語值得注意——保羅是最早使用這個詞的作者之一，它在新約中僅出現在此處和第14節(以及七十士譯本中的瑪加伯書下2:21; 8:1; 14:38)。這個詞本身暗示了一個全面的宗教實踐和民族身份體系——《傑米森-福塞特-布朗註釋》將其區分為「與外邦人區別的民族性」結合「作為神權政治成員的宗教特權。」

The phrase καθ' ὑπερβολήν (kath' hyperbolen, "beyond measure," literally "according to excess") — from which we derive the English word "hyperbole" — indicates the extremity of Paul's persecution. The Coptic ϵⲡϵϩⲟⲩⲟ (*e-p-ehouo*, "to the excess/beyond") similarly conveys intensity. The verb ἐπόρθουν (eporthoun, imperfect active from πορθέω, "I was ravaging/devastating") is a military term: Paul was conducting a campaign of systematic destruction against the church.

「καθ' ὑπερβολήν」(kath' hyperbolen,「超越度量」，字面意義「按照過度」)——英語單詞「hyperbole」即由此衍生——表明了保羅迫害的極端程度。科普特語 ϵⲡϵϩⲟⲩⲟ(*e-p-ehouo*,「達到超越/超過」)同樣傳達了強烈程度。動詞「ἐπόρθουν」(eporthoun，πορθέω 的未完

成過去式主動語態,「我正在蹂躪/毀壞」)是一個軍事術語:保羅正在對教會進行系統性的毀滅運動。

Spurgeon powerfully captures the theological significance of Paul's autobiography: "He was an out-and-out Jew. He never took up anything without going through with it thoroughly; so, while he believed in Judaism, he did believe it. He was no hypocrite, no pretender... This was the man who afterwards preached the Christianity he had received from Christ."

司布真有力地捕捉了保羅自傳的神學意義:「他是一個徹頭徹尾的猶太人。他從不半途而廢;所以,當他信仰猶太教時,他確實信了。他不是偽善者,不是偽裝者……這就是那個後來傳講他從基督所領受之基督教的人。」

Jordan Peterson, in his lectures on biblical narratives and the psychology of conversion, has drawn attention to the Pauline transformation as one of the most psychologically significant events in Western history — a man of absolute conviction being radically reoriented not by argument but by encounter. Alvin Plantinga's epistemology of warranted Christian belief also finds support here: Paul's knowledge of the Gospel was properly basic — derived not from inference or evidence but from direct divine self-disclosure.

喬丹·彼得森在他關於聖經敘事和歸信心理學的演講中,將保羅的轉變描述為西方歷史上心理學意義最重大的事件之一——一個擁有絕對信念的人不是被論證而是被遭遇從根本上重新定向。阿爾文·普蘭丁格的有保證基督教信仰知識論在此也找到了支持:保羅對福音的認識是基本上恰當的——不是從推論或證據中得來,而是從直接的神聖自我啟示中得來。

Verses 15-17 / 第15-17節

Koine Greek: Ὅτε δὲ εὐδόκησεν [ὁ Θεὸς] ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι

αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, οὐδὲ ἀνῆλθον εἰς Ἰεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

Transliteration: *Hote de eudokesen [ho Theos] ho aphorisas me ek koilias metros mou kai kalesas dia tes charitos autou apokalypsai ton Huion autou en emoi, hina euangelizomai auton en tois ethnesin, eutheos ou prosnethemen sarki kai haimati, oude anelthon eis Hierosolyma pros tous pro emou apostolous, alla apelthon eis Arabian kai palin hypestrepsa eis Damaskon.*

Translation: "But when [God], who had set me apart from my mother's womb and called me through His grace, was pleased to reveal His Son in me, so that I might preach Him among the Gentiles, immediately I did not consult with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia and returned again to Damascus."

Byzantine Text Note (v. 15): The words ὁ Θεός (*ho Theos*, "God") are included in the Byzantine text and Sinaiticus, but are absent from Codex Vaticanus (B). The NA28 includes them but in brackets, indicating uncertainty. The ESV, notably, does not translate these words, deviating from the NA text even while claiming to follow it.

拜占庭文本說明（第**15**節）：「ὁ Θεός」（*ho Theos*，「上帝」）一詞包含在拜占庭文本和西奈抄本中，但在梵蒂岡抄本（B）中缺失。NA28將其包含但置於括號內，表示不確定性。值得注意的是，ESV甚至沒有翻譯這些詞，儘管它聲稱跟隨NA文本，卻偏離了NA文本。

Syriac Peshitta (vv. 15-17)

Transliteration (summary): *Kad tsva Alaha, haw d-parshaniy men karsah d-emi wa-qraniy b-taybuteh, d-negle b-barneh bi d-esabrenaihy b-'amme, men shel la eshtawdait 'am besra u-dma, wla selqet l-Urishlem lwat shlikhe d-men qdamay, ella ezellet l-'Arabya wa-tub hpakhet l-Darmshuq.*

Translation: "When God was pleased — He who set me apart from my mother's womb and called me by His grace — to reveal His Son in me, that I might preach Him among the nations, immediately I did not consult with flesh and blood, nor did I go up to Jerusalem to the apostles who were before me, but I went to Arabia and again returned to Damascus."

Sahidic Coptic (vv. 15-17): ⲛⲧⲉⲣⲉϥⲣϩⲛⲁϥ ⲇⲉ ⲛϭⲓ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲓ ⲉⲛⲧⲁϥⲡⲟⲣϫⲧ ⲉⲃⲟⲗ ϫⲓⲛⲉⲉⲓⲛϩⲏⲧⲥ ⲛⲧⲁⲙⲁⲁⲩ ⲁⲩⲱ ⲁϥⲧⲁϩⲙⲉⲧ ⲉⲃⲟⲗ ϩⲓⲧⲙ ⲡⲉϥϩⲙⲟⲧ ⲉⲃⲗⲡ ⲡⲉϥϣⲏⲣⲉ ⲉⲃⲟⲗ ⲛϩⲏⲧ ϫⲉ ⲉⲓⲉⲧⲁϣⲉⲟⲉⲓϣ ⲙⲙⲟϥ ϩⲛ ⲛϩⲉⲑⲛⲟⲥ. ⲛⲧⲉⲩⲛⲟⲩ ⲙⲡⲓⲟⲩⲁϩⲧ ⲉⲥⲁⲣⲝ ϩⲓ ⲥⲛⲟϥ. ⲟⲩⲇⲉ ⲙⲡⲓⲃⲱⲕ ⲉⲑⲓⲉⲣⲟⲥⲟⲗⲩⲙⲁ ϣⲁⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧϩⲁⲧⲁϩⲏ. ⲁⲗⲗⲁ ⲁⲓⲃⲱⲕ ⲉⲧⲁⲣⲁⲃⲓⲁ. ⲁⲩⲱ ⲟⲛ ⲁⲓⲕⲧⲟⲓ ⲉⲇⲁⲙⲁⲥⲕⲟⲥ.

Transliteration: *Nteref-r-hnaf de nji P-noute, pai entaf-porjt ebol jine-ei-n-hets n-ta-maau, auo af-tahmet ebol hitm pef-hmot, e-jolp pef-shere ebol n-het, je ei-e-tashe-oeish mmof hn n-hethnos. N-teunou mpi-ouaht e-sarx hi snof. Oude mpi-bok e-Thierosolyma sha-n-apostolos et-hatahei. Alla ai-bok e-t-Arabia. Auo on ai-ktoi e-Damaskos.*

Translation: "But when God was pleased — He who had separated me from my mother's womb and called me through His grace — to reveal His Son in me, that I might preach Him among the Gentiles, immediately I did not add to flesh and blood, nor did I go to Jerusalem to the apostles who were before me, but I went to Arabia and again I returned to Damascus."

Exegetical Analysis / 釋經分析:

The phrase ἀφορίσας με ἐκ κοιλίας μητρός μου ("who set me apart from my mother's womb") directly echoes the prophetic call of Jeremiah (Jeremiah 1:5, LXX: πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ ἐπίσταμαί σε, "Before I formed you in the womb I knew you") and the Servant of the Lord in Isaiah 49:1 (ἐκ κοιλίας μητρός μου ἐκάλεσεν τὸ ὄνομά μου,

"from my mother's womb He called my name"). Paul is deliberately positioning his apostolic call within the prophetic tradition of Israel. The Jamieson-Fausset-Brown commentary notes a brilliant irony: the word ἀφορίσας (aphorisas, "having set apart") contains the very root from which the term Φαρισαῖος (Pharisaios, "Pharisee") derives — from the Hebrew פָּרַשׁ (parash, "to separate"). Paul was once a self-designated "Separatist" (Pharisee); now God had truly "separated" him for a far greater purpose.

「ἀφορίσας με ἐκ κοιλίας μητρός μου」(「從我母腹中把我分別出來」)直接呼應了先知耶利米的呼召(耶利米書1:5, 七十士譯本:πρὸ τοῦ με πλάσαι σε ἐν κοιλίᾳ ἐπίσταμαί σε, 「我未將你造在腹中就認識了你」)和以賽亞書49:1中耶和華的僕人(ἐκ κοιλίας μητρός μου ἐκάλεσεν τὸ ὄνομά μου, 「從我母腹中祂就提了我的名」)。保羅刻意將他的使徒呼召定位在以色列的先知傳統之中。《傑米森-福塞特-布朗註釋》指出了一個精彩的反諷:「ἀφορίσας」(aphorisas, 「已分別出來」)一詞包含了「Φαρισαῖος」(Pharisaios, 「法利賽人」)這一術語所由來的詞根——來自希伯來語 פָּרַשׁ(parash, 「分開」)。保羅曾經是一個自稱的「分離主義者」(法利賽人);現在上帝真正地將他「分別出來」, 為了一個遠為偉大的目的。

The phrase ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοί ("to reveal His Son *in* me") is theologically explosive. The preposition ἐν (en, "in") rather than the expected dative "to me" (μοί) suggests an interior revelation — not merely an external visionary experience, but Christ being unveiled *within* Paul's very being. The Coptic rendering ϵⲃⲗⲡ ⲡϵϥⲱⲏⲣϵ ϵⲃⲟⲗ ⲛⲍⲏⲧ (*e-jolp pef-shere ebol n-het*, "to reveal His Son from within me") beautifully captures this interior dimension.

「ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοί」(「將祂的兒子啟示在我裡面」)在神學上具有爆炸性。介詞「ἐν」(en, 「在……裡面」)而非預期的與格「對我」(μοί), 暗示了一種內在的啟示——不僅僅是一個外在的異象經歷, 而是基督在保羅的存在之內被揭開。科普特語的翻譯 ϵⲃⲗⲡ ⲡϵϥⲱⲏⲣϵ ϵⲃⲟⲗ ⲛⲍⲏⲧ(*e-jolp pef-shere ebol n-het*, 「從我裡面啟示祂的兒子」)優美地捕捉了這個內在維度。

The expression σαρκὶ καὶ αἵματι (sarki kai haimati, "flesh and blood") is a Semitic idiom (בָּשָׂר וָדָם, basar vadam) denoting mortal humanity in its weakness and limitation — a phrase used by Jesus Himself in Matthew 16:17. The Coptic ϵⲥⲁⲣⲝ ϩⲓ ⲥⲛⲟϥ (*e-sarx hi snof*, "flesh and blood") and the Peshitta ܒܣܪܐ ܘܕܡܐ (*besra u-dma*) both preserve this idiom.

「σαρκὶ καὶ αἵματι」(sarki kai haimati,「血肉之軀」)是一個閃族語慣用法(בָּשָׂר וָדָם, basar vadam),指軟弱和有限的必死人類——耶穌自己在馬太福音16:17中使用的短語。科普特語 ϵⲥⲁⲣⲝ ϩⲓ ⲥⲛⲟϥ(*e-sarx hi snof*,「肉和血」)和佩西塔的 ܒܣܪܐ ܘܕܡܐ(*besra u-dma*)都保存了這個慣用法。

Spurgeon reflects on Paul's Arabian sojourn: "What he did there, we do not know; but probably he had a time of quiet meditation and prayer, all alone... The best thing we can do, sometimes, is to get away from the voices of men, and listen only to the voice of God." Fr. Lazarus El Antony, the Coptic Orthodox monk of St. Anthony's Monastery, has spoken of the desert as the place of divine encounter in the Egyptian monastic tradition — echoing Paul's own Arabian retreat. Sadhu Sundar Singh similarly testified to a personal, direct encounter with the risen Christ that transformed him from a persecutor of Christians to a fervent evangelist — a modern parallel to Paul's experience.

司布真反思了保羅在亞拉伯的逗留:「他在那裡做了什麼,我們不知道;但可能他有一段安靜的默想和禱告時光,獨自一人……有時候我們能做的最好的事,就是遠離人的聲音,只聆聽上帝的聲音。」科普特東正教聖安東尼修道院的修士拉撒路·安東尼神父曾論及沙漠作為埃及修道傳統中與神相遇之地——呼應了保羅自己在亞拉伯的退隱。孫大信同樣見證了一次與復活基督個人的、直接的相遇,這將他從迫害基督徒的人轉變為一個熱切的傳道者——這是保羅經歷的一個現代平行。

Fr. Chad Ripperger, from a Catholic theological perspective, has emphasized the importance of divine authority over human authority in matters of faith — a principle that resonates deeply with Paul's insistence that his Gospel came not through human

mediation but through direct divine revelation. Fr. Mark Goring similarly emphasizes that true spiritual authority is always derived from God, never self-assumed.

查德·里珀爾格神父從天主教神學角度強調了在信仰事務中神聖權柄高於人類權柄的重要性——這一原則與保羅堅持他的福音不是通過人類媒介而是通過直接的神聖啟示而來深深共鳴。馬克·高林神父同樣強調真正的屬靈權柄總是來自上帝，從不是自我假設的。

Verses 18-20 / 第18-20節

Koine Greek: Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἰεροσόλυμα ἱστορῆσαι Κηφᾶν καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε, ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ ὅτι οὐ ψεύδομαι.

Transliteration: *Epeita meta ete tria anelthon eis Hierosolyma historesai Kephan kai epemeina pros auton hemeras dekapente, heteron de ton apostolon ouk eidon ei me Iakobon ton adelphon tou Kyriou. Ha de grapho hymin, idou enopion tou Theou hoti ou pseudomai.*

Translation: "Then after three years I went up to Jerusalem to visit Cephas and remained with him fifteen days. But I saw no other of the apostles except James the Lord's brother. Now the things which I write to you, behold, before God, I do not lie."

Byzantine Text Note (v. 18): The Byzantine text reads Πέτρον (*Petron*, "Peter") where the critical text (NA28), following Vaticanus and Sinaiticus, reads Κηφᾶν (*Kephan*, "Cephas"). This variant is significant: Κηφᾶς (Kephas) is the transliteration of the Aramaic כֵּיפָא (Kepha, "rock/stone"), while Πέτρος (Petros) is the Greek translation. The critical text preserves the more Semitic and therefore likely more original reading.

拜占庭文本說明（第**18**節）：拜占庭文本讀作 Πέτρον（*Petron*，「彼得」），而批判文本（NA28）跟隨梵蒂岡抄本和西奈抄本讀作 Κηφᾶν（*Kephan*，「磯法」）。這個異文意義重大：Κηφᾶς（Kephas）是亞蘭語 כֵּיפָא（Kepha，「磐石/石頭」）的音譯，而 Πέτρος（Petros）是其希臘語翻譯。批判文本保留了更具閃族語色彩、因此可能更接近原文的讀法。

Sahidic Coptic (vv. 18-20): ⲘⲚⲚⲤⲀ ⲯⲞⲘⲦⲈ ⲆⲈ ⲚⲢⲞⲘⲠⲈ ⲀⲒⲂⲰⲔ ⲈϩⲢⲀⲒ ⲈⲑⲒⲈⲢⲞⲤⲞⲖⲨⲘⲀ ⲈⲚⲀⲨ ⲈⲔⲎⲪⲀ. ⲀⲨⲰ ⲀⲒⲃⲰ ϩⲀϩⲦⲎϥ ⲘⲘⲚⲦⲎ ⲚϩⲞⲞⲨ. ⲘⲠⲒⲚⲀⲨ ⲆⲈ ⲈⲃⲈ ϩⲚ ⲚⲀⲠⲞⲤⲦⲞⲖⲞⲤ ⲈⲒⲘⲎ ⲒⲀⲔⲰⲂⲞⲤ ⲠⲤⲞⲚ ⲘⲠⲬⲞⲈⲒⲤ. ⲚⲈⲧⲤϩⲀⲒ ⲆⲈ ⲘⲘⲞⲞⲨ ⲚⲎⲦⲚ ⲈⲒⲤ ϩⲎⲎⲦⲈ ⲘⲠⲈⲘⲦⲞ ⲈⲂⲞⲖ ⲘⲠⲚⲞⲨⲦⲈ ⲬⲈ ⲚⲧⲬⲒⲃⲞⲖ ⲀⲚ.

Transliteration: *Mnnsa shomte de n-rompe ai-bok ehrai e-Thierosolyma e-nau e-Kepha. Auo ai-jo hahtef m-mnte n-hoou. Mpi-nau de e-je hn n-apostolos eime Iakobos p-son m-P-joeis. Ne-ti-shai de mmoou netn eis heete m-p-emto ebol m-P-noute je n-ti-jijol an.*

Translation: "Then after three years I went up to Jerusalem to see Kepha. And I remained with him fifteen days. But I did not see any other of the apostles except James the brother of the Lord. The things that I write to you, behold, before the face of God, I do not lie."

Exegetical Analysis / 釋經分析:

The verb ἱστορῆσαι (historēsai, "to visit, to inquire of, to get to know") is remarkable — it is the root of our English word "history." In classical Greek, it meant "to inquire, to investigate, to learn by investigation." Paul's visit to Cephas was an informational visit — getting acquainted — not a tutorial. The fifteen-day duration further underscores this: it was too brief for a comprehensive theological education, yet sufficient for fellowship and mutual sharing.

動詞「ἱστορῆσαι」（historēsai，「拜訪、詢問、認識」）是非凡的——它是我們英語單詞「history」的詞根。在古典希臘語中，它意味著「詢問、調查、通過調查學習」。保羅對磯法的

訪問是一次了解性的拜訪——互相認識——而不是接受指導。十五天的停留時間進一步強調了這一點：對於全面的神學教育來說太短暫了，但對於團契和相互分享來說足夠了。

The Coptic text reads ϵⲕⲏⲫⲁ (*e-Kepha*, "Cephas"), preserving the Aramaic name form and thus aligning with the critical text against the Byzantine reading "Peter." This is significant: the Coptic tradition, being among the earliest translations, provides independent attestation for the more Semitic reading.

科普特語文本讀作 ϵⲕⲏⲫⲁ（*e-Kepha*，「磯法」），保存了亞蘭語名字形式，因此與批判文本一致而非拜占庭讀法「彼得」。這意義重大：科普特傳統作為最早的翻譯之一，為更具閃族語特色的讀法提供了獨立的見證。

Paul's solemn oath in v. 20 — ἐνώπιον τοῦ Θεοῦ ὅτι οὐ ψεύδομαι ("before God, I do not lie") — is stunning. Spurgeon comments: "I did not derive my knowledge of Christ from any one of these holy men, therefore I am not an imitator of any other apostle. I was sent out by Christ himself." Robby Gallaty has emphasized in his discipleship teaching that Paul's radical integrity flows from his understanding of accountability before God — a truth that must characterize every authentic Gospel minister.

保羅在第20節中的莊嚴誓言——「ἐνώπιον τοῦ Θεοῦ ὅτι οὐ ψεύδομαι」（「在上帝面前，我沒有撒謊」）——是令人震驚的。司布真評論道：「我沒有從這些聖人中的任何一位那裡獲得我對基督的認識，因此我不是任何其他使徒的模仿者。我是由基督親自差遣出去的。」羅比·加拉蒂在他的門徒訓練教導中強調，保羅徹底的正直來自他對在上帝面前負責的理解——這是每一位真正福音事工者必須具備的品質。

Dr. John Bergsma, a Catholic biblical scholar, has noted that Paul's reference to James "the Lord's brother" (τὸν ἀδελφὸν τοῦ Κυρίου) has been the subject of centuries of debate. Dr. Karlo Broussard explains that the term ἀδελφός (adelphos, "brother") in Semitic usage could refer to cousins or near kinsmen (cf. Genesis 13:8; 14:16, LXX, where Lot, Abraham's nephew, is called his "brother"). Dave Armstrong has extensively

documented the patristic evidence for understanding "brothers of the Lord" as kinsmen rather than uterine siblings.

約翰·伯格斯馬博士——天主教聖經學者——指出保羅提到雅各「主的弟兄」(τὸν ἀδελφὸν τοῦ Κυρίου)已經是數個世紀爭論的主題。卡洛·布魯薩爾博士解釋說,「ἀδελφός」(adelphos,「弟兄」)這個術語在閃族語用法中可以指堂表兄弟或近親(參創世記13:8; 14:16,七十士譯本,其中羅得——亞伯拉罕的侄子——被稱為他的「弟兄」)。戴夫·阿姆斯壯已經廣泛記錄了教父們將「主的弟兄們」理解為親屬而非同母兄弟的證據。

Verses 21-24 / 第21-24節

Koine Greek: Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτε νῦν εὐαγγελίζεται τὴν πίστιν ἥν ποτε ἐπόρθει, καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

Transliteration: *Epeita elthon eis ta klimata tes Syrias kai tes Kilikias; emen de agnooumenos to prosopo tais ekklesiais tes Ioudaias tais en Christo, monon de akouontes esan hoti ho diokon hemas pote nyn euangelizetai ten pistin hen pote eporthei, kai edoxazon en emoi ton Theon.*

Translation: "Then I went into the regions of Syria and Cilicia. And I was unknown by face to the churches of Judea that are in Christ. They were only hearing, 'He who once persecuted us is now preaching the faith he once tried to destroy.' And they were glorifying God because of me."

Sahidic Coptic (vv. 21-24): ⲘⲚⲚⲤⲰⲤ ⲁⲓⲉⲓ ⲉⲃⲣⲁⲓ ⲉⲛⲓⲕⲗⲓⲙⲁ ⲛⲧⲥⲩⲣⲓⲁ ⲙⲛⲧ ⲕⲓⲗⲓⲕⲓⲁ. ⲛⲉⲩⲥⲟⲟⲩⲛ ⲇⲉ ⲙⲙⲟⲓ ⲁⲛ ⲡⲉ ⲛⲃⲟ ⲛⲟⲓ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲛⲧⲟⲩⲇⲁⲓⲁ ⲉⲧⲃⲏ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ. ⲙⲟⲛⲟⲛ ⲇⲉ ⲛⲉⲩⲥⲱⲧⲙ ⲅⲉ ⲡⲉⲧⲁⲓⲱⲕⲉ ⲙⲙⲟⲛ ⲙⲡⲓⲟⲩⲟⲉⲓⲱ. ⲧⲉⲛⲟⲩ ϥⲧⲁⲱⲱⲉⲟⲉⲓⲱ ⲛⲧⲡⲓⲥⲧⲓⲥ ⲉⲛⲉϥⲱⲱϥ ⲙⲙⲟⲥ ⲛⲛⲓⲧⲉ. ⲁⲩⲱ ⲛⲉⲩⲧⲉⲟⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ ⲛⲃⲏⲧ.

Transliteration: *Mnnsōs ai-ei ehrai e-ni-klima n-t-Syria mnt Kilikia. Neu-sooun de mmoi an pe n-ho nji n-ekklesia n-ti-Ioudaia et-hm Pe-Christos. Monon de neu-sotm je p-et-dioke mmon m-pi-ouoeish, tenou f-tashe-oeish n-t-pistis enef-shof mmos n-nite. Auo neu-ti-eoou m-P-noute n-het.*

Translation: "Afterwards I came up to the regions of Syria and Cilicia. And the churches of Judea that are in the Christ did not know me by face. Only they were hearing, 'He who was persecuting us in that time, now he preaches the faith which he was once destroying.' And they were glorifying God in me."

Exegetical Analysis / 釋經分析:

The concluding verses of the chapter are both historically crucial and theologically sublime. Paul's assertion that he was ἀγνοούμενος τῷ προσώπῳ (agnoumenos to prosopo, "unknown by face") to the Judean churches clinches his argument: if he was personally unknown to the very churches closest to the original apostles, then he could not have derived his Gospel from them. His knowledge was independently received by revelation.

本章的結束經節既在歷史上至為關鍵，又在神學上崇高。保羅斷言他對猶太教會是「ἀγνοούμενος τῷ προσώπῳ」（agnoumenos to prosopo,「面貌不為人所識」），鎖定了他的論證：如果他對最接近原始使徒的教會來說個人面貌都不認識，那他就不可能從他們那裡得到他的福音。他的知識是通過啟示獨立接受的。

The phrase τὴν πίστιν ἥν ποτε ἐπόρθει ("the faith which he once tried to destroy") is remarkable for its use of πίστις (pistis, "faith") as a metonym for the entire body of Christian teaching — objective faith (*fides quae creditur*), not merely subjective faith (*fides qua creditur*). This usage anticipates later theological terminology and shows that already in the earliest decades of Christianity, "the faith" was understood as a definable, transmittable body of doctrine.

「τὴν πίστιν ἥν ποτε ἐπόρθει」(「他曾試圖毀滅的那信仰」)中使用 πίστις(pistis,「信仰」)作為整個基督教教導之體的轉喻是引人注目的——客觀信仰(*fides quae creditur*),而不僅僅是主觀信心(*fides qua creditur*)。這一用法預示了後來的神學術語,表明在基督教最早的幾十年中,「那信仰」已經被理解為一個可定義的、可傳遞的教義體系。

The chapter concludes with the Judean churches' doxological response: ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν ("they were glorifying God in/because of me"). The Coptic renders this ⲛⲉⲩⲧⲉⲟⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ ⲛϩⲏⲧ (*neu-ti-eoou m-P-noute n-het*, "they were giving glory to God in me"). The preposition ἐν (en) here could mean "in" (locative — glorifying God *in the person of* Paul as a trophy of grace) or "because of" (causal). The imperfect tense ἐδόξαζον (edoxazon) indicates continuous, habitual glorification — not a one-time response but an ongoing wonder at God's transformative power.

本章以猶太教會的頌榮式回應作為結語:「ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν」(「他們因我而榮耀上帝」)。科普特語將此翻譯為 ⲛⲉⲩⲧⲉⲟⲟⲩ ⲙⲡⲛⲟⲩⲧⲉ ⲛϩⲏⲧ(*neu-ti-eoou m-P-noute n-het*,「他們在我裡面將榮耀歸給上帝」)。介詞「ἐν」(en)在此處可以意味著「在……裡面」(位置格——在保羅這個恩典戰利品的身上榮耀上帝)或「因為」(原因)。未完成過去式ἐδόξαζον(edoxazon)表示持續的、慣常的榮耀歸給——不是一次性的回應,而是對上帝改變性大能持續不斷的驚嘆。

Spurgeon's final application is stirring: "Brothers and sisters, may you and I so live that Christian people may glorify God in us! May they often wonder at the mighty grace which has wrought such a change in us." Pastor Loran Livingston similarly preaches that the transformed life is the most powerful sermon — what Paul was becoming was as compelling as what Paul was preaching.

司布真最後的應用是激動人心的:「弟兄姐妹們,願你我如此生活,使基督徒因我們而榮耀上帝!願他們常常驚嘆在我們身上成就如此改變的大能恩典。」洛蘭·利文斯頓牧師同樣講

道說，被改變的生命是最有力的講章——保羅正在成為的與保羅正在傳講的同樣令人信服。

Rev. Deacon Professor Dr. Sherman Kuek OFS has offered important reflections on the relationship between apostolic authority and the depositum fidei (deposit of faith), arguing that Paul's autobiography in Galatians 1 demonstrates that authentic apostolic teaching, whether received directly by revelation or transmitted through the apostolic community, constitutes one unified witness to the truth of Christ.

許竹遜副祭教授博士對使徒權柄與信仰寶庫（depositum fidei）之間的關係提出了重要反思，論證保羅在加拉太書第1章中的自傳表明，真正的使徒教導——無論是通過啟示直接接受的還是通過使徒團體傳遞的——構成了對基督真理的統一見證。

Dr. Leighton Flowers, approaching the text from a non-Calvinist perspective, draws attention to Paul's emphasis on God's sovereign initiative in calling him while simultaneously affirming Paul's responsive agency — Paul chose not to consult with flesh and blood; Paul chose to go to Arabia. Divine sovereignty and human response work together in the economy of salvation history.

萊頓·弗勞爾斯博士從非加爾文主義的角度處理這段經文，提請注意保羅強調上帝在呼召他時的主權主動性，同時肯定保羅的回應性能動性——保羅選擇不與血肉商議；保羅選擇去亞拉伯。在救恩歷史的經綸中，神聖主權和人類回應共同運作。

G.C. Lewis Sr. has rightly observed that the pattern of Galatians 1 — divine calling, divine revelation, divine mission — is the template for all authentic Christian ministry: it originates in God, is sustained by God, and returns glory to God alone.

G.C. 劉易斯長老正確地觀察到，加拉太書第1章的模式——神聖呼召、神聖啟示、神聖使命——是所有真正基督教事工的範本：它起源於上帝，由上帝維持，並將榮耀單單歸給上帝。

THEOLOGICAL SYNTHESIS AND CONCLUSION

神學綜合與結論

Galatians chapter 1 presents three interlocking theological themes that form the foundation for the entire epistle.

加拉太書第一章呈現了三個互相鎖扣的神學主題，構成了整卷書信的基礎。

First, the *exclusivity and sufficiency of the Gospel of grace*. There is one Gospel — not many — and it is defined by Christ's substitutionary self-giving for sins (v. 4), operative through grace (v. 6), and unalterable by any human or angelic authority (vv. 8-9). As Matthew Henry writes: "The doctrine of Christ's all-sufficiency as a Saviour, and of our justification by faith alone, without the works of the law, is the great truth which St. Paul everywhere asserted and maintained." John MacArthur has spent decades defending this same principle: the Gospel is not a platform for human improvement but the announcement of divine accomplishment.

第一，恩典福音的排他性和充足性。福音只有一個——而非多個——它被定義為基督代替性的為罪自我獻出（第4節），藉著恩典運作（第6節），不可被任何人類或天使權柄改變（第8-9節）。正如馬太·亨利所寫：「基督作為救主之完全充足的教義，以及我們唯獨因信稱義、不憑律法行為的教義，是聖保羅在各處所斷言和維護的偉大真理。」約翰·麥克阿瑟花了數十年捍衛同一原則：福音不是人類改善的平台，而是神聖成就的宣告。

Second, the *divine origin and authority of Paul's apostleship*. His commission came not from human institution but from the risen Christ and God the Father (v. 1). His Gospel was received not through human teaching but through ἀποκάλυψις — direct divine revelation (v. 12). The Peshitta, Coptic, and Greek traditions unanimously attest to this supernatural origin. As Dr. Tom Wadsworth and Nate Sala have noted in their apologetics, the evidential weight of Paul's conversion — from persecutor to apostle — constitutes one of the most powerful historical arguments for the truth of Christianity.

第二，保羅使徒身份的神聖起源和權柄。他的委任不是來自人類機構，而是來自復活的基督和父神（第1節）。他的福音不是通過人類教導接受的，而是通過 ἀποκάλυψις——直接的神聖啟示（第12節）。佩西塔、科普特語和希臘語傳統一致見證了這一超自然起源。正如湯姆·沃茲沃斯博士和內特·薩拉在護教中所指出的，保羅歸信的證據重量——從迫害者到使徒——構成了基督教真理性最有力的歷史論證之一。

Third, the *transformative power of God's sovereign grace*. Paul's autobiography (vv. 13-24) is not mere historical reminiscence but theological testimony: the same God who created light out of darkness (2 Corinthians 4:6) transformed the church's greatest persecutor into its most prolific apostle. Derek Prince powerfully taught that this transformative power — the deliverance from the present evil age — is not merely positional but experiential: grace changes people. Fr. Josiah Trenham, from the Orthodox tradition, emphasizes that the Gospel proclaimed by the apostles was always accompanied by the power of the Spirit — "Christianity without Pentecost is an empty form." Fr. Maximos Constas, a patristic scholar, would remind us that the Fathers read Galatians 1 as the paradigmatic account of divine calling — what they termed θεία κλῆσις (theia klesis) — wherein God's elective grace precedes all human merit and response.

第三，上帝主權恩典的改變性大能。保羅的自傳（第13-24節）不是純粹的歷史回憶，而是神學見證：那位從黑暗中創造光明的同一位上帝（哥林多後書4:6），將教會最大的迫害者轉變為最多產的使徒。葉光明有力地教導，這種改變性的大能——從現今邪惡世代中的拯救——不僅僅是地位上的，而且是經歷上的：恩典改變人。約西亞·特倫罕神父從東正教傳統強調，使徒們所宣講的福音總是伴隨著聖靈的大能——「沒有五旬節的基督教是一個空洞的形式。」馬西莫斯·康斯塔斯神父——教父學學者——會提醒我們，教父們將加拉太書第1章視為神聖呼召的典範性記述——他們稱之為 θεία κλῆσις（theia klesis）——其中上帝的揀選恩典先於所有人類的功德和回應。

In the final analysis, Galatians 1 is not merely a historical defense of Paul's credentials. It is a theological manifesto declaring that the Gospel of Jesus Christ — His death, His resurrection, and the deliverance He accomplished — stands above every human system, every religious tradition, every cultural pressure, and every spiritual power. The three ancient textual traditions — Greek, Syriac, and Coptic — bear unified witness across languages, cultures, and centuries to this singular truth: there is no other Gospel, and those who preach otherwise stand under the most severe divine judgment. As Paul writes, and as the church across all ages has confessed: ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων — "to whom be the glory unto the ages of ages." ⲁⲙⲏⲛ. Amen.

最終分析中，加拉太書第1章不僅僅是保羅資格的歷史性辯護。它是一份神學宣言，宣告耶穌基督的福音——祂的死、祂的復活、以及祂所成就的拯救——凌駕於每一個人類體系、每一個宗教傳統、每一種文化壓力和每一個屬靈權勢之上。三個古老的文本傳統——希臘語、敘利亞語和科普特語——跨越語言、文化和世紀統一地見證了這個獨一的真理：沒有別的福音，那些傳講其他東西的人處在最嚴厲的神聖審判之下。正如保羅所寫，也正如歷世歷代的教會所告白的：ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων——「願榮耀歸於祂直到永永遠遠。」ⲁⲙⲏⲛ. 阿們。

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Soli Deo Gloria

唯獨榮耀歸於上帝